1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV/

563 are not, very strong in their faith; they retain many Hindū fashions, and some even have an idol in their house. Till quite lately it was their custom to marry Hindū women of the same caste, and these remained Hindū, and did not adopt Muhammadanism. This is no longer done; but when I was in the country some women of that sort were still alive.

[795] The Faith Map $\frac{1}{A}$ shows, within the area of Chibhāl, a few patches of the colour that represents the Sikh religion. Some villages near Muzafarābād are inhabited by Sikhs; they are settlements, two hundred years or so old, of people of that sect from below.

$\frac{1}{A}$ [Cf. category 11b, End Map V -- Analyst]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

197 563 Thus we have mapped five tongues of undoubtedly so much difference between each other as to deserve the name of separate languages, not merely of dialects. Of each, with the exception of Kashmīrī, there are dialectic subdivisions, but these I have not attempted to map; I have here represented the great and striking divisions only.

FAITH MAP. 1/A

563 779 795 There are four religions, the geographical distribution of whose followers is represented on this map. Only three, indeed, are of much importance as regards this country. These are the three wide-spread religions of Buddhism, Hindūism, and Muhammadanism. The fourth is the Sikh sect of the Hindūs, which is very sparingly represented.

The Buddhists comprise two out of the three Tibetan races who were represented on the Race Map—the Chāmpās and the Ladākhīs. They comprise also the inhabitants of several Dārd villages, who, while retaining certain rites of their own, have adopted Buddhism. It should be noted that not only those Dārd villages follow this religion who, it was shown, have acquired the Tibetan tongue and lost their own, but several others also who retain their own Dārd speech.

The Muhammadans include the Baltīs, who, as before said, are but Ladākhīs converted to Islām; nearly all the Dārds; the Kashmīrīs (taking them generally); and the Chibhālīs.

Of the Hindū faith are the Pahārīs and Dogrās.

Of Sikhs but very few are to be met with in these territories. There are some villages of comparatively old colonisation in the Jhelam Valley—more probably than I have marked, but only of those have I a record; and there is a Sikh temple and *Granth* or Book on the banks of the Chīnāb.

563 779 It is the case that within the Hindū area are many Muhammadans, not only colonies from other races, but also natives of the same part who have at different times been converted; this is especially the case in the towns. I have not attempted to represent these exceptions on the map, but have remained content with

1/A [Cf. category 116, End Map V--Analyst]

4: Durand G-3 (1888-93) 1900 AV1 Kashmir AV1

000 spatching a mission to Chitral in accordance with the wish of Afzul-ul-Mulk, who seemed to be establishing his power firmly throughout the country. My unlucky friend Nizam-ul-Mulk was a refugee in Gilgit, and his affairs required delicate handling; and last, but not least, the Indus valley tribes were uneasy.

563 631 A word of explanation as to the position of these tribes and their relation to Kashmir may not be amiss. Looking down the Indus from Bunji, there were on the right bank of the river three independent Shin republics—Gor, Darel and Tangir; on the left bank, some forty miles below Bunji, was the Shin republic of Chilas. The Chilasis had been confirmed disturbers of the peace of old, and had raided into Kashmir territories much to the detriment of the valleys between Astor and Kashmir proper, some of which had been practically ruined and depopulated in consequence of their incursions. In 1855 the Kashmir Durbar had in retaliation invaded Chilas and captured the principal fort. Since that time the Chilasis had been tributary to Kashmir, and an agent [164] of the Durbar's had resided amongst them. The fighting strength of the tribe was estimated at between two and three thousand men, but the calculation was too high, for the race had suffered very severely of late years from the ravages of [795] small-pox. The Chilasis were bigoted Sunni Mahomedans, much under the influence of the [361] Mullahs from Swat who visited the country. Gor, the smallest of the republics, lay nearest Bunji, and was a group of village forts perched thousands of feet above the Indus. The people were quiet and in-

795 *162

304. The Hindu Sects.—The sects of Hinduism being too numerous a complete record of population of all the different sects was not attempted this time and enumerators were instructed to confine themselves to three sectional denominations only namely the Brahmanic, the Aryas and the Brahmo. Out of the total 736,222 Hindus 642,273 belong to Brahmanic, 93,944 to Arya and only 5 to Brahmo. Of these two schismatic sects the Brahmos being too insignificant in number do not deserve much notice and the next sect *i. e.*, the Arya Samaj is a vigorously growing body and they present a record of phenomenal progress during the present decade. The sect was founded by Swami Dayanand Saraswati who opened the first branch of the Arya Samaj in 1875 and by the time of his death in 1883 the movement had gathered sufficient strength since the number of its branches in the Punjab and United Provinces reached over 300. The Arya Samaj introduced reforms of the most revolutionary character in the orthodox Hinduism of the old school. Believing in the central ideas of Monotheism and infallibility of the Vedas which are regarded as God's word it discarded a large number of old customs, institutions, beliefs and ceremonies and denounced in the strongest terms the worship of idols, performance of *Shradhs* and the distinction of caste by birth. It discouraged child marriages and encouraged widow re-marriages. It looks with favour on proselytization and has rescued Hinduism from the losses which it sustained due to the conversions to other religions. Through the activities of the Samaj all the masses with indefinite beliefs and depressed classes regarded as untouchables by the Hindus have found a new shelter under which they can escape the social degradation and at the same time remain under the banner of Hinduism. Having not a single follower at the 1891 Census the Aryas started with 79 followers in 1901 Census and increased to 1,047 in 1,911 and 23,116 in 1921 while at the 1931 Census their strength has reached 93,944 persons recording a decennial increase of 300 per cent.

District.		1931	1921
Jammu . District	..	43,710	8,686
Kathua "	..	36,271	7,890
Udhampur "	..	17,641	24
Reasi "	..	7,611	6,513
Mirpur "	..	7,691	3,999
Total Jammu Province	..	92,725	23,004
Total State	..	93,944	23,116

As will appear from the marginal statement activities of the Arya Samaj have been eminently successful in the Jammu Province where their strength amounts to 92,725 leaving a balance of 1,219 souls for the Kashmir Province, the Frontier Districts and the Jagirs of Poonch and Chenani. In the Jammu Province again the movement has taken deep roots in the Jammu and Kathua districts which being situated on the Punjab border easily come under the influence and compartof the Arya Samaj which has its centre at Lahore. Moreover, the Jammu Province generally and these districts particularly are permeated by a good proportion of the depressed classes like the Meghs, Dooms, Chamars and Basiths who readily avail of the *Shuddhi*, to cut off the shackles of untouchability and obtain a rise in social status like their brethren in the Punjab. The comparative figures of 1931 and 1921 for the five districts of the Jammu Province clearly show that in the Jammu district the Aryas have added 7 times to their original strength the total gain being 38,115 persons while in the district of Kathua their numbers have doubled and in Udhamper where the Arya Samaj at the 1921 Census had only 24 followers the strength has now reached to 17,641 persons. The Reasi and Mirpur have also shown good progress though the scope in these districts is not as great as in other districts where Hindus preponderate. The large increases, which are no gain to Hinduism since they have occasioned corresponding decreases in the Brahmanic Hindus, are due to the great propaganda and organization work of the Arya Samaj probably inspired from their central organization at Lahore under which printed slips were found in the hands of the members of depressed classes according to which they requested an entry being made in the schedules.

795 Although according to the request of the community at the 1921 Census the Hidayat instructed the enumerators to accept Vedic Dharam as the entry of

1/4 [Errata: cf. category III, p. 330 for corrections -- Analyst]

sect instead of Arya Samaj yet the returns of schedules showed a great preponderance of entries like Samaj, Arya, or Mahasha and it was only in the case of intelligent persons that the entries of Vedic Dharma were found recorded. 795

Separate enquiries were made from the various local branches regarding their activities during the decade but upto the time of writing responses were received only from Mirpur and Srinagar which show that a girl school having a building of its own and a small library is being run by the Mirpur Samaj which has also reclaimed 2,500 Chamars while the Srinagar Samaj is engaged in social and educational propaganda. It maintains a girl school of the middle standard in a building of its own wherein the number of students swells to about 100 in summer. There is a Rainawari Arya Samaj Vanitashram where widows are given lessons in the three Rs and are also taught embroidery and weaving work to enable them to earn a living. The Samaj celebrated half a dozen widow remarriages and is doing propaganda work to break down the opposition. 794

305. Depressed Classes.—His Highness the Maharaja Bahadur had thrown open the public wells and schools and colleges to the untouchables long ago but to complete the work of their social equalisation and uplift, he has very recently made an announcement throwing open all State temples and Devasthans to the depressed classes for 'Darshan' and prayer and this has ushered in a new era in the orthodox Hinduism of the State which will soon adapt itself to the changing conditions and it is hoped that the depressed classes will no longer show an anxiety to stand out of the ranks of the orthodox Hinduism. It is to be seen whether with the fresh stamp of touchability and equality the orthodox Hinduism will be able to recoup its numbers although there seems little doubt that further migration from the Brahmanic into the Arya Samaj would materially cease. 657 178

306. Islam.—Mohammedanism is a monotheistic religion believing in the unity of God, in Mohammed as his messenger and prophet, in Quran as his scripture, in the existence of angels, predestination and resurrection. It also enjoins the performance of some cordinal duties viz. "the Saalt (daily prayers), the Saum (fasting in the month of Ramzan), the Haj (Pilgrimage to Mecca) and the Zakat (allotting a certain proportion of ones' income for charitable and religious purposes)". It is readily distinguishable from Hinduism as it has a definite creed and an intensely proselytising mission, its followers in India as well as in Kashmir being made up of foreign immigrants and by conversions from Hinduism. The Muslim population of this State consists mainly of local converts from all castes, *i. e.*, Brahmans, Rajputs, Vaishyas and Shudras who passed into the Muslim ranks at various periods of history. The Imperial Table XVII shows that under Muslims also there are found a number of Hindu castes such as Jats and Rajputs in the Jammu Province, and Bats, Dars, Rainas and Pandits in the Kashmir Province some of whom upto this date retain most of their old ceremonies and customs. The Muslim Rajputs of the Jammu Province still observe the endogamous and exogamous marriage groups. The institutions of child marriage, prohibition of widow re-marriage and payment of fee to Brahmans at marriage show the close affinity in which they still stand to their Hindu brethren. In Kashmir the visitors are quite familiar with the famous shawl merchant Nurdin Pandit the first half of whose name is Muslim while the suffix is purely Hindu. In Ladakh and Frontier Illaqas the inhabitants who were formerly Budhists of the local Mongolian race were muslimised in a wholesale manner although some of them in Ladakh still observe some Budhistic customs. They freely drink chhang—the Budhist beverage and the worship of Budhist Devata Rahoo is also performed by some classes. 779

The total Muslim population as enumerated at the present Census is 2,817,636 persons against 2,548,514 of the 1921 Census the increase amounting to 10·5 per cent. against 5·1 per cent. of the previous decade which shows a very satisfactory record. Their proportion per 10,000 of the population has also risen from 7,675 to 7,727. The Subsidiary Table I shows that amongst the Natural Divisions the percentage variation continues to be the highest in the Kashmir Province (11·9) as at the last Census which establishes the high fecundity of the Kashmiri 162'

1/4 [Errata: Cf. category 114, p. 230 for corrections—Analyst]

Muslims. The increase in the Sub-montane Division which comprises the State tehsils situated alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 5·9 per cent. only.

207. Muslim Sects.—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunis muster strong in Jammu and the Kashmir Provinces while Shia influence is predominent in the Frontier Districts which also form the chief centre for the Nur Bakshi sect of Ladakh and Molayis of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 198 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects.		Population.
All sects	..	2,917,216
Sunni	..	2,551,490
Shia	..	311,750
Molayi (Shia)	..	30,303
Nur Bakshi	..	13,750
Ahl-i-Hadis	..	8,777
Hanfi	..	4,706
Ahmadi	..	2,140
Qadiani	..	198
Sufi	..	2

Muslim Associations—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nasrutal Islam Srinagar while Anjuman-i-Hamadani and Anjuman-i-Imamia also have a Middle school each. Besides the above a Maktab is supported by Anjumani Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

208. Sikhism.—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organised the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahul*). The Sikhs are monotheists and reverence the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul, and Karma, and in the three modes of attaining union with the supreme being; and consequently many of their religious ideas are borrowed from Hinduism. Their two principal sects are the Kesdhari (those who wear long hair on the heads) and the Sahajdhari (those who do not) while Akalis are also coming into eminence since the Gurdwara movement. The other sects recorded at this Census are Namdharis, Sanatanis, Niranjanis, of which the details may be seen in Subsidiary Table V at the end of this chapter.

Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court at Lahore, the community counted 11,399 souls all-told at the 1891 Census: it grew to 31,553 in 1911, to 39,507 in 1921; and has at this Census attained a population strength of 50,662. Their proportion per 10,000 of the population has grown from 45 in 1891 to 138 in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of 28·2 per cent. at this Census. Amongst the provinces the greatest increase 77·8 per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from 8,763 to 15,583 not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an opinion to every Sikh

6:India G-3 (1931)1933 AVI Kashmir A VI

SUBSIDIARY TABLE V.

1 162 795

STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDDHISTS BY SECTS.

Religion and Sect.	Jammu and Kashmir State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1	2	3	4	5
Muslim—				
All Sects	2,917,630	1,081,071	1,478,307	348,252
Sunni	2,857,000	1,074,250	1,414,070	32,774
Ahmadi	3,140	1,502	1,630	14
Shafi	4,198	1,148	2,988	4
Ahl-i-Hadis	5,777	1,320	2,058	639
Qadiani	198	198	.....	.....
Shi	3	.....	.....	3
Shia	201,788	7,779	97,596	103,213
Mir Baqshi	41,799	.....	39	41,727
Maiqui Shia	36,902	.....	.....	36,902
Hindu—				
Total Hindus	726,282	661,044	63,296	1,942
Brahmanic	643,273	571,570	69,827	1,876
Arya	82,041	89,777	489	166
Jain	6	4	1	.....
Sikh—				
All Sects	34,943	33,333	1,160	250
Akali	2,880	2,343	1,230	43
Kesdhari	31,217	2,991	28,329	193
Nirmala	77	77	.....	.....
Nanakpanthi	3	3	.....	.....
Udasi	4	4	.....	.....
Sahajdhari	4,910	4,217	676	17
Sanatani	4,884	4,626	241	15
Arandhari	1	.....	1	.....
Ramraj Sect	3	.....	3	.....
Radh-Soami	38	.....	38	.....
Others with no info	12,174	2,384	9,869	11
Jain—				
All Sects	22,726	847	5	21,872
Digambar	6	.....	.....	6
Shvetambar	3	.....	.....	3
Other	130	.....	.....	130
Terapanthi	327	.....	.....	327
Sthanakvasi	6,857	.....	.....	6,857
Bisnoi	160	.....	.....	160
Shrimal	710	.....	.....	710

SUBSIDIARY TABLE V—(*concluded*).

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STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDHISTS BY SECTS.

Religion and Sect.	Jammu and Kashmir State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1	2	3	4	5
Rigmaps	467	.....	.....	467
Gilmaps	9,588	.....	2	9,586
Zingmaps	7,337	.....	.....	7,337
Doggs	12,749	.....	.....	12,749
Sakyasabak	1	.....	.....	1
Dorig	1,017	.....	.....	1,017
Others with no sects	325	307	3	315
Jain—				
All Sects	307	301	3	3
Digambar	128	128	.....	.....
Swetambar	355	355	.....	110
Others with no sects	116	110	3	3